The deities such as Kdmarupa, Asita'nga, etc., should be worshipped in the East, the goddess Brahmini and the deity Vishma-nirma should be worshipped in the South. The deities such as Ruru-Bhairava, Kurnari, Maheshvari and Chanda should be worshipped in the west, the deities such as Ulka/Krodha, and Vaishnavi should be worshipped in the north.

The Bhairava, Aghora should be invoked and worshipped in £ south-east corner of the Mandalam ; Unrnatta Bhairava in its north-west chamber, the goddesses Mahendri Kulantika, and Vilini in the south-west chamber Tbe god Jalandhara with his accompanying energies of Bhisani and Chamunda -should be worshipped in the north-east chamber of the mystic diagram. In the umbilical region of the imaged goddess should be worshipped the god of death and Chandika, as well as the presiding deities of attachrnen-t, pleasure and love. The god of love with his five arrows[1] should be likewise worshipped by reciting the Mantra running as Om, Hrim, Hrim, Hram, Shah, obeisance. Hum, obeisance to Gana, Akshas and Kshetrapalas. Thus meditated upon and propitiated with libations of clarified butter cast m the fire in her honour, the goddess Tripura grants the fulfilment of all desires to her votery and bides under his •control. The eternal Tripuri, worshipped in the manner 'ttiown as Jvilamukhi-Krama, dissipates all diseases.

Now hear me discourse on the process of

worship known as Jvalamukhi-Krama. The goddess Jva&mukhi should be worshipped at the centre of the mystic lotus-diagram and her attendent goddesses such as Nitya, Aruna, Madan&turA, Mada, Moha, Prakriti, Kaiana, ^Shree, Bharati, Akarshini Mahendrani, Brahmani, Maheshi, Kaumari, Baishnavi, Varihi, Mahendri, Chamunda, Aparftjita, Vijaya, Ajita, Mohmi, and Tvarita should be worshipped in the adjacent chambers within the diagram. The goddess Stambhini, Jrimbhani, and Caliki , jshouid be worshipped outside the diagram. By